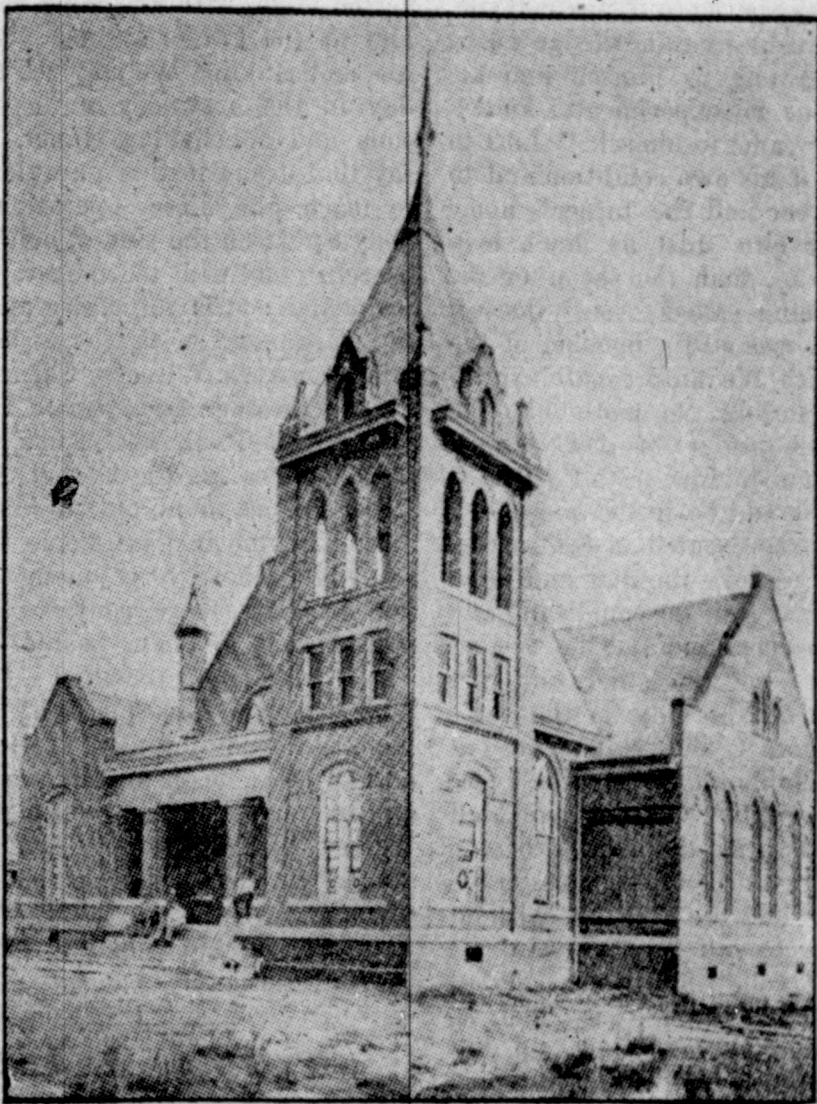


THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, SEPT. 15, 1910. NEW SERIES VOL. XII. NO. 37



BAPTIST CHURCH, FLORA, MISS.

FLORA.

(J. E. Thigpen).

The 4th Sunday in August we worshipped in our new church the first time. The building contains eleven rooms besides the main auditorium, six of which open into the auditorium and can be used in case of overflow congregations. The seating capacity is five hundred. The building is of brick, lighted with electricity and heated by furnace. It cost about \$15,000, and we think it ideal in every respect. On Sept. 1 we began special services which lasted four days as follows:

Thursday, 8 p. m., sermon by Bro. H. F. Sproles from Matt. 21:1-16, on Christ, the King of peace, the King of righteousness and the King of joy. Friday,

10 a. m., Capt. W. T. Ratliff gave us reminiscences of the old Mound Bluff Church, running back 45 or 50 years. Mound Bluff Church was about one mile north of Flora, and in the days of the Balfours had in its membership more wealth possibly than any other Baptist Church in Mississippi. It was largely from the dissolution of this historic old church that the Flora Church was constituted. Following Bro. Ratliff's address a condensed history of the Flora Baptist Church was given by the pastor.

At 8 p. m. Bro. S. G. Cooper, of Canton, preached a very helpful sermon on the "two covenants," from Heb. 8:6, 7.

Saturday at 10 a. m. Bro. S. R. Whitten, of Jackson, stirred our hearts in an appeal to Christians to be faithful laborers in the Lord's vineyard.

At 8 p. m. Pres. W. T. Lowrey gave us a strong sermon on Christian education from Acts 7:22.

Sunday at the 11 o'clock hour Bro. H. F. Sproles preached the dedication sermon from John 4:23. The sermon was not only instructive, but great in spiritual power. Immediately following the choir sang "God will be with His People." Then Bro. W. B. Jones, chairman of the building committee, formally presented to the church and presbytery the new building finished and furnished, after which the pastor led in the prayer of dedication. The congregation then sang with manifest joy the old story, "I Love Thy Kingdom Lord."

At 8 p. m. Bro. Sproles preached another strong sermon from John 3:36, after which the pastor baptized eight candidates who had been previously received.

During these special services the congregations were large, sometimes taxing the seating capacity of the new building, and the spiritual uplift will, I am sure, be helpful to us in the days to come. Evidently the church is taking on new life, and now that we are well equipped in our new building for Bible study, we expect to press on to still greater things—to do more toward preaching the gospel in all the world "for a witness unto all the nations" that we may hasten the second coming of our Lord.

GREENFIELD, TENN.

(R. A. Kimbrough.)

Editor Record:

I have just recently helped Rev. J. A. Bell in a meeting of 9 days. There were 4 professions of faith, and 7 were to be baptized the day I left. This was at Greenfield, Tenn., where Bro. Bell is pastor for half time. He has a splendid church in a good town of 2,000 people. He has two other good churches in Gibson county. This ex-Mississippian is doing well. The Lord bless him. I have held six meetings this summer with good results. Our Mississippi Heights Academy opens next Tuesday Sept. 6, 10 a. m. A fine training school it is too. Try your boy with J. E. Brown in this school, he will give the boy what he needs. Our college for young women opens Sept. 14. Pray for me fathers and mothers of boys and girls who come here. May the saved ones be strengthened and the lost ones saved while here.

THE TEACHER AND HIS SUNDAY SCHOOL PUPIL

Or Some Reflections Incidental to J. R. Samples "Few Reflections on Three Parables in Luke XV—See Record Aug. 25th.

(By His Pastor.)

To fully appreciate Bro. (Dr.) Sample, one must know him as I have known him for the past twelve years; must have him in the pew as an attentive and prayerful listener, and in the Sunday School adult class as a thoughtful painstaking student of God's word, must have him lead the prayer-meeting as he frequently does, and must hear him from the pulpit from which he sometimes speaks and that always to the edification of the hearers. All this, along with his social and civic life makes me heartily appreciate him, and so would you, reader, if you knew him as I do. But had I known he intended his "few reflections" for the public eye I should have nudged him and asked that he "wake up." No wonder that some of us are caught napping, for even Homer would at times nod. The self-centered teacher may care but little for the intelligence of his pupil provided the lack of it does not reflect on his own, but when that is reflection on one of two things is true, either that teacher has not done his duty, or his pupil belongs to the hard-to-help class. As a teacher, I am no little embarrassed at having my pupils say: "The prodigal son was not lost." Oh the trials of the teacher! Who knoweth the way of his deliverance?

If I might, I would speak to him privately on this wise:

My Dear Pupils:—In the first place, if I were you, I would speak of this, not as three parables, but as "this parable"—only one with three phases of the same great lesson our Lord would teach. Phases drawn from business, domestic, and social life.

In the second place, I would aim to get the lesson our Lord would teach. What is this lesson? Evidently our Lord's great mission was to reach men and "receive sinners"—to "seek and to save the lost." His civility and sociability, towards this class was criticized and complained of by the Scribes and Pharisees. They did not understand his spirit and therefore could not appreciate his methods for winning men. Their murmuring and protestations were frequently heard. Witness their complaint at Matthew's feast. Luke x:30, also that at the home of Zachaeus Luke xix:7 and that which came out of these superb pictures. Luke xv:2. To these complainers He says, "I am not come to call the righteous but sinners to repentance." And "the Son of Man

is come to seek and to save that which was lost." And in the parable, "there is joy in the presence of the angels of God over one sinner that repenteth." The lesson then was to teach these Scribes and Pharisees, and all the world as to that matter, that instead of a capricious murmuring spirit, they should rejoice in man's salvation.

In the third place, I would have you correct your statement that "the prodigal son was not lost" and do it quick, for the son's experience is against you. He had a speculative knowledge about matters pertaining to himself and his old home, but no experimental knowledge till he "came to himself." Lost to a true sense of his own condition and to what his father and the father's home was worth to him. Just as much lost, if not more so, than the sheep or the coin. His being called "son" doesn't mean that he was still a member of the household with the unfortunate experience of backsliding. No more than the calling of the elder brother "son" would distinguish him as all that a faithful son should be in the household. The two are represented in contrast as sons of the Creator—the Jew and Gentile by comparison the publican and sinners on the one hand and the Scribes and Pharisees on the other and not scriptural sons. Not only is the son's experience against your statement, but the father's emphatic declaration twice made vs. 24 and 32 is against you, but more than all this the author of the parable—the teacher of the lesson—is against you. For the story is without meaning if he wasn't lost, for we don't get "the best robe" for the backslider, he already has that, he may look as well in it after his lapse into sin, but that is no fault of the robe. And note, too, that his lost condition is the more lamentable in that it meant death.

All this is true with reference to the whole human family out of Christ; for "all we like sheep have gone astray, everyone has turned to his own way." Our own way is the way of death. See Prov. xiv:12. "She that liveth." I Tim. v:6.

In the fourth place, let us get the picture from its different angles. The two first, emphasize the rejoicing over the lost, who being "gone after," and "diligently searched" for, were found. Such finding rejoices the angels in heaven. The third angle presents the lost, not directly sought after, (though I have no doubt he had some telepathic messages from home which he did not understand) but equally, if not more hopelessly lost than the other objects, for these others were objects respectively irrational and inanimate, which could be brought back by sheer force, but the third is needed to show us how a ra-

tional subject—a man with a soul becomes irrational—gets out of himself, and does not know of his fearful condition till he "comes into himself" for this is the literal meaning. It was then with the "son" that the searching began. The home had a voice that spoke to his heart. The father had compassionate love that told him there was forgiveness if he would come home. To go after rational subject who does not know how irrational he is in his unconverted state, with the hope of bringing him to the Father's house, is a hopeless undertaking. We may see this every day in the obstinacy of the self-righteous and unbelieving sinner. I do not say that Jesus in this parable designed to teach the direct operation of the Holy Spirit on the sinner, before he can exercise his will to come to God, but incidentally it is forcefully taught, and is in argument with the experience of other converts. Witness: Cornelius hearing the message from Simon Peter, and Lydia from Paul. The Spirit prepared these for hearing the Gospel. And when the son came to himself it was an easy matter to find the way home, but can it be while there is rejoicing over his home-coming, there could be any who so far from rejoicing would murmur? Yes, the elder brother and all the tribe he represents. This phase of the parable could not be brought out in the other two—the business and the domestic pictures, but here in the social realm—the two brothers as representative characters—in the setting the Master gives them, tell the whole story. The sinner found. Rejoicing on earth and in heaven. Let the murmurer's mouth be stopped.

TWO GOOD MEETINGS.

(T. E. Summers.)

On the fourth Sunday in July we began our meeting at White Oak near Utica, and continued throughout the following week. These people are wide-awake and doing good work in the Lord's cause. We had a gracious revival in the hearts of God's people and five accessions. Bro. Harvey Dana did the preaching and he is one of our very best preachers.

Our meeting at Ogden, in Yazoo county closed last Friday evening. We had a glorious week. The singing was excellent and the prayer services were especially interesting and helpful. Bro. W. A. Hancock of Clinton did the preaching and for simplicity and earnestness it could not be surpassed. Bro. Hancock is a power in the work and the Lord is blessing his labors. The results of the meeting were five accessions and higher ground for God's people.

The Lord's blessing rest upon the Record.

Thursday, September 15, 1910.

Thursday, September 15, 1910.

PRESIDENT W. S. WEBB.

(W. T. Lowrey.)

This great Mississippian has gone to his reward. On Monday morning, August 22nd, at 5 o'clock, he breathed his last. He was nearing the completion of his 85th year. A mighty man has fallen.

His funeral service was held at 3:30 p. m., Tuesday, the 23rd, in the Mississippi College chapel. The service was led by President W. T. Lowrey, and appropriate remarks were added by Captain W. T. Ratliff, who was president of the board of trustees throughout his term as president of Mississippi College; by Rev. E. E. King, of McKinney, Texas, a member of Dr. Webb's first graduating class in Mississippi College; by Dr. George Whitfield, his life-long friend, and by Philip Didlake, and Rev. W. A. McComb, two of his former students and graduates. His body was laid to rest in the Masonic Cemetery at Clinton, beside the graves of his faithful wife and brilliant son. The grave was covered with floral offerings—the most handsome of which was presented by the Mississippi College faculty as a small expression of their great appreciation of the immense service which he rendered to the college.

President Webb was born in the State of New York. He was educated at Hamilton—now Colgate University. He came South early in life, was a pastor in East Mississippi, president of Grenada Female College, pastor at Clinton, and in 1874 became president of Mississippi College. For eighteen years he held this important position, in times that tried men's souls. Through financial hardships, panics and pestilence, he stood at his post, and the Baptists of Mississippi will never know the debt of gratitude which they were due him.

President Webb, though a modest, unassuming man was a giant in intellect. He was noted for his wisdom, for his fine judgment, for his knowledge of human nature, for his splendid and unfailing good humor, for his adherence to convictions, and his superb courage.

He was a man of splendid educational attainments. During his life as a student, he was an incessant worker, and all through his career as preacher and college president, he continued to accumulate knowledge, strengthen his intellectual discipline, and broaden his culture.

He was a man of marvelously fine Christian character, a man of tender sympathies and a helper of strugglers. Many and many a boy in days of discouragement has found him "a friend in need and a friend indeed." For fifteen months it was the writer's privilege to live in his home. His home life was beautiful. At his table, in the family

circle, and in the study, he was the courteous Christian gentleman.

He was a great teacher. His students remember with admiration his incomparable bearing in the class room. He was master of his subject, and master of his class. His good humor was constantly in evidence. He was quick to answer every question, and gifted in meeting every situation.

During the first three score and ten years of life, the Lord called upon him to work. He rendered great service as a worker. Then his Master said to him: "Well done good and faithful servant, thou hast been faithful as a worker, I will assign thee a new task. Serve now for a while by suffering." How splendidly he suffered! Happy is the man who is allowed to serve by work! The man who is called upon to serve by suffering has the hard task. But during all these years his light has been shining through the clouds that gathered around him, and he has given the world a splendid example of cheerful suffering. His good humor has not failed him at any time. He has been able to see the bright side, even the amusing side of things in his sufferings. Palsied, and almost helpless, aged, and on the brink of the last river, he has taken an interest in all that was going on in the world; has been able to see and appreciate the humorous and has constantly obeyed the apostle's injunction: "Rejoice in the Lord alway; and again I say rejoice."

How gloriously he has illustrated the statement of the great apostle in reference to himself: "Though our outward man is perishing, our inward man is being renewed from day to day, while we look not at the things that are seen, but at the things that are unseen."

"He has fought the good fight, he has kept the faith," he has been offered up, and the crown of rejoicing is his. "Oh, gray head which all men knew, Oh! voice from which their omens all drew, Oh! iron nerve to true occasion true; Oh! fallen at length that tower of strength, Which stood four square to all the winds that blew!"

BIRDIE.

(J. B. Gordon.)

We have just closed a splendid meeting at Birdie. Brother Kincannon of Clarksdale did the preaching. Those who heard him know that this people heard the gospel pure and simple. Five for baptism. A church with eleven members was organized. Nearly one-third of amount desired for a new church building was raised Sunday morning. We feel sure we are soon to have a new

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house and a membership of more than twenty.

Birdie is in our delta part of the state which is certainly one of the ripest fields I know and we Baptists are neglecting it. I know of six towns that are anxious for a Baptist church and only two of these ever have a preacher.

EBENEZER.

(L. D. Posey.)

On Saturday before the second Sunday in August we began our meeting at Ebenezer church, in Jefferson Davis county, with Rev. R. D. Maum, of Silver Creek to do the preaching. He was at his best, and his sermons were not only fine, but the Lord blessed them and made them effective in the salvation of souls.

The meeting closed the following Friday with eleven for baptism, and two by letter.

Our people were very much pleased with Bro. Maum's work, and showed their appreciation in a very substantial way.

On account of Sister Maum's health, Bro. Maum has not been serving churches since early last year, but her health is sufficiently recovered to justify him in accepting a pastorate now; and any church or churches in need of a pastor who is sound and efficient will do well to correspond with him with a view to extending him a call.

RESOLUTIONS.

Whereas our beloved pastor, Bro. Bryan Simmons, has accepted evangelistic work under our convention board and tendered his resignation as pastor of our church to take effect on Sept. 1st proximo. Therefore,

Resolved—1st. That we accept his resignation with reluctance knowing that it will be difficult to fill his place with one who will be as acceptable to our church and community as he has been.

2nd. That we endorse Bro. Simmons as being eminently qualified for evangelistic work and pray God's blessings on his labors in this behalf.

3rd. That we thank him heartily for his untiring efforts in the erection of our pastor's home.

4th. That a copy of this preamble and these resolutions be sent to the Baptist Record and the Brandon News with the request that they publish them.

J. C. BRUCE, Chm.
MRS. C. S. WHITE,
W. B. COLLIER,
J. H. WHITFIELD,

Committee.

Passed unanimously by Brandon Baptist church, Aug. 21, 1910.

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THE COPIAH ASSOCIATION.

When this writer reached the grounds this body was busy in its work, all the old officers having been re-elected: J. C. Farrar, moderator; A. D. Guynes, clerk; and W. C. Ship, treasurer. The session was held with the Crystal Springs Church, whose popular pastor is Rev. J. W. Dickens.

The preachers in this association are R. H. Tandy, J. W. Dickens, W. B. Holcomb, J. L. Hughes, J. C. Farrar, John Thompson, W. S. Rogers, C. B. Williams and B. E. Tugon.

Among the visitors were J. R. Carter, H. F. Sproles, H. R. Holcomb, J. E. Lowe, J. S. Berry, P. A. Haman, G. W. Riley, E. W. McLendon and T. J. Bailey. The Copiah was a good association; it is located in a good section of the State. Crystal Springs and Hazlehurst, two of our very best towns, are included in its territory. The entertainment was the very best. The brethren took an advanced stand on all lines of our work. The Baptist Record was accorded one of the best hours of the association. Missions, which must ever occupy the first place in every association, if it holds its

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rightful place, was very thoroughly and ably discussed. There were two sermons reached, one by Rev. G. W. Riley and the other by R. H. Tandy, both of which were strong and helpful. This session of the association must go down as one of the best. We shared the large-hearted hospitality of Pastor Dickens and his helpmeet. The pastor announced that a series of meetings in his church would begin on the 4th Sunday inst., and urged that earnest prayer be made for the Lord's blessings upon these services, in which Evangelist Geo. Crutcher is to do the preaching. Last year Evangelist W. P. Price was with Pastor Dickens here and the fragrance of this meeting is yet fresh in the church.

THE COLUMBUS ASSOCIATION.

On September the 9th this body met in its 72d session with the Southeast Church, Columbus, whose pastor is J. H. Newton.

The officers were W. H. Thompson, moderator; J. W. Cooper, clerk; and F. M. Jacob, treasurer. The introductory sermon was preached by the appointee, I. E. Barton. Those who heard it pronounce it among the very best.

The subject of sustentation received the most vigorous and satisfactory treatment we have yet heard before any association. This was timely, as the fund for this object greatly needs to be increased. Also the subject of missions was spoken to by Brethren Rowe, Jordan and Barton. In fact all the discussions were good. The weak links in the association were the small attendance and the going away of so many delegates before the close of the association, especially of the pastors.

There is great need of strengthening these two points, if the associations are to be used for the greatest good to our cause.

On Sunday Rev. W. A. Jordan preached at the Southeast Church at 11 a. m. and Rev. Roy Chandler at 7:30 p. m.; Rev. T. J. Bailey at the First Church at 11 a. m. and Rev. J. R. Carter at 7:30 p. m. The work at Columbus seems to be prospering under the leadership of Pastors Hewitt and Newton.

The editor in company with Rev. Roy Chandler, of West Point, had the best of entertainment in the splendid home of Sister W. B. Hamilton. Our trip to Columbus was a delightful one and reasonably profitable. The next session will meet with the Brooksville Church.

"I have often heard surprise expressed that the Sunday School did not take a more prominent place in the church. I would ask why is it that the church does not take a more prominent place in the Sunday School?—W. S. Coleman, in Columbus Association.

Thursday, September 15, 1910.

PEARL RIVER ASSOCIATION.

This old body met in its ninety-first session in the village of Goss on September 6, 1910. Dr. H. Guy Hathorn was re-elected moderator; J. S. Thornton was elected clerk, and E. R. Applewhite treasurer. The associational sermon was preached by Rev. T. D. Cox, the appointee, from Phil. 2:12. We did not hear it, but from the echoes we caught from those who were present, we are sure it was a fine sermon.

The letters were read and messengers enrolled. There were sixteen churches in the membership of this body, and five new churches received at this session, as follows: Hickman, White Bluff, West Columbia, Jamestown and Pine Burr.

This association enjoys the distinction of being the second in the State as to age—the old Mississippi being the oldest, having passed its 100th anniversary. This was the editor's first visit to this old association, and the cordial hospitality which it extended so captured the editor as to make him realize what he had missed during all these years.

The preachers we met here were T. B. Fortenberry, T. D. Cox, R. R. Turnage, J. B. Quin, J. L. Watts, W. T. Graves, T. J. Batton, L. F. May, W. J. Sargent and R. L. Bridges, and R. F. Bass. Bro. R. N. Fortenberry, of Louisiana, R. D. Maum, of Silver Creek, and R. Drummond were among the visitors. Missions, the main question in every association, received strong emphasis.

TISHOMINGO ASSOCIATION.

(E. T. Mobberly).

This body meets with the church at Wheeler on the M. & O. R. R., Sept. 15-17. It is hoped all church may be represented and it is very desirable as many of the sisters will come as can.

Miss Maggie Buchanan has agreed to conduct a woman's meeting on Thursday. She had a large experience in this work in another State and it will be a privilege to hear and meet her.

TO THE READERS OF THE RECORD

My Dear Friends:

I am planning a trip to the historical lands of Egypt and Palestine. If it is your purpose ever to visit these lands of sacred history, I would be pleased to communicate with you. I am sure we can offer you inducements rarely to be had on a cruise of this kind.

We would be so much pleased to have you with us.

Hoping to hear from you at once regarding the trip,

I am yours cordially,

A. J. Fawcett.

Hamburg, Ark., Aug. 29, 1910.

Thursday, September 15, 1910.

PLACE AND TIME OF ASSOCIATIONAL MEETINGS.

September.

Mount Pisgah—Neshoba Church, Neshoba county, Saturday, 17.

Bethel—Military Baptist Church, 2 miles south of Sumrall, Lamar county, Saturday, 17.

Tallahala—Indian Springs Church, 51-2 miles northwest of Ellisville, 51-2 miles southwest of Laurel, on Saturday 17, if at usual time, but minutes give no date.

Calhoun—Hopewell Church, 7 miles N. E. Coffeeville, Wednesday, 21.

Lauderdale—First Church, Meridian, Thursday, 22.

Union—Antioch Church, 15 miles S. W. Hazlehurst, Friday, 23.

Rankin County—Cato, 15 miles south Brandon, 9 miles east Braxton, Tuesday, 27.

Yazoo—McCarley, Southern, Wednesday, 28.

Lawrence County—Hebron, Friday, 30.

Carey—Union Church, Whiteapple, Y. & M. V., Friday, 30.

October.

Chester—Bear Creek Church, Saturday, Oct. 1.

Liberty—Hurricane Church, Choctaw county, Ala., 5 miles south of Melvin, Ala., Saturday, October 1.

Oktibbeha—Pine Grove, Neshoba county, Saturday, 1.

Coldwater—Olive Branch, Frisco, miles east Kosciusko, Aberdeen Ry., 14.

Kosciusko—New Hope Church, 8 night, 14.

Hopewell—Forest, V. & M., Friday miles west Searnochee, M. & O., 14.

Choctaw—Bay Springs Church, 5 Lincoln County—Holly Springs

Leaf River—Sand Hill Church, Green county, Saturday, 15.

Tombigbee—Belmont Church, Tishomingo county, on I. C. R. R., Saturday, Oct. 15.

Deer Creek—Itta Bena, Southern, 18. Monroe County—Lebanon Church, 19 miles east Aberdeen, I. C., Wednesday, 19.

Red Creek—Elder Branch Church, 15 miles S. E. Hillsdale, Wednesday, 21.

Bogue Chitto—Moak's Creek Church, 3 miles E. Johnston, I. C., Thursday, 20.

Yallobusha—Ascalmore Church, 12 miles west of Tillatoba, 6 miles south Charleston, Wednesday, 5.

Pearl Leaf—Seminary, G. & S. I., Wednesday, 5.

New Liberty—Mt. Olive, Jones county, Wednesday, 5.

Central—Raymond, Y. & M. V., Wednesday, 5.

Mississippi—New Zion Church, 8 miles north of Liberty, Thursday, 6.

Louisville—Liberty, 7 miles west Noxupater, M. J. & K. C., Saturday, 7.

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Pearl Valley—White Oak Church, 7 miles N. E. Edinburg, Saturday, 8.

Magee's Creek—Terry Creek Church, 7 miles northwest of Osyka, Saturday, 8.

16 miles N. Forest, A. & V., Friday, 21.

Lebanon—First Church, Hattiesburg, Wednesday, 26.

Hobolochitto—Pickayune, N. O. & N. E., Thursday, 27.

Aberdeen—Pontotoc, M. J. & K. C., Tuesday, 11.

Church, Friday, 14.

Trinity—Amity Church, Sparta, Friday, 28.

November.

Gulf Coast—Long Beach, Wednesday, 9th.

Harmony—Friendship Church, Lena, Wednesday, 21.

HAMBURG MEETING.

Bro. E. Gardner began to preach for us, day and night, at this church on August 17th and closed the meeting after 6 days. His sermons were a real treat to us all. This was the best revival this church has had for years. Seven people joined the church and everybody felt that it was good to be there.

BOWLIN.

(H. E. Dana).

Bowlin is a small country church five miles east of Durant. But though weak in number they have just proved themselves strong in the Spirit. The pastor has just closed a meeting there where he did the preaching himself, and the results were 18 for baptism. Bowlin is on the advance and the spirit of progress has gotten hold of the people.

A GREAT MEETING.

(C. L. Lewis).

The meeting at Brownsville, Miss., began August 14th and continued nine days. Dr. E. E. King, of McKinney, Texas, did the preaching. All who heard him were perfectly delighted and highly benefitted. No man ever did the church and the neighborhood more good in so short a time. There were 16 added to the church, 13 of whom were for baptism. We all hope to have Dr. King come back to his old State and church again very soon. He is ours anyhow.

CLEAR BRANCH.

(Chas. B. Williams.)

We have been making some great efforts to build a new church, and I am glad to say that under God's blessings we shall succeed. We have about \$600 collected for this purpose and more in sight. When we left there Friday they were putting lumber on the ground and making preparations to go to work immediately on the building.

I have this to ask of every one: "Pray that God may bless us at Old Clear Branch."

TWO GOOD MEETINGS.

(R. A. Cooper).

We've closed two good meetings, one at Toccopola, the other at Pontotoc. Did not reap the harvest hoped for but there were professions and accessions at both places. Bro. J. L. Phelps did the preaching. He very much endeared himself to our people as "a man of God. He both "teaches and preaches Jesus." Earnest in manner, clear in exposition, strong in exhortation, he is a very acceptable preacher. Then, too, he does not get out of sorts and enter into abuse when things do not go to suit him. He left my people closer joined together from every point of view. The Lord increase his kind.

A WORD OF EXPLANATION.

(J. H. Coin).

I wish to say to those with whom I have been in correspondence relative to meetings in the future, that I have recently consented to go to Panama for six months for the Home Board. After returning to the Southern Baptist Convention at Jacksonville next May, I will be ready to enter the evangelistic field in earnest. I may be addressed during this time at Empire, Canal Zone, Panama.

I have an idea that three distinct things should be accomplished in every meeting, and that they may be in most cases:

First, enlargement of mission offerings.

Second, the organization and training of a class of personal workers.

Third, saving the lost and burying them with Christ in baptism.

These three things ought never be lost sight of in a meeting. If these be accomplished, the meeting will not kill the church nor the pastor, but the work will go on when the evangelist has been forgotten. Without them reaction will follow as surely as it follows overheat during injudicious exercise. To be sure there are other things, such as bringing in those holding membership elsewhere, purifying the lives of the Lord's people, bringing together those estranged, stimulating church attendance, the prayer-meeting and Sunday School work, but these will come easily as a result of the main things. There must be organization and business methods. You must work as if it were all your business and pray as if it were all God's business.

Mrs. Coin and I sail from New Orleans October 1. We would be glad of a parting word from our friends, which would reach us, addressed care United Fruit Company's steamer, New Orleans.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 12. Sept. 18.
(Matt. 22:15-32; 34-46).

Golden Text: Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. —Matt. 22:21.

Three Questions.

This lesson follows immediately on last Sunday's. The time was Tuesday before the crucifixion, perhaps the busiest day in the Savior's life. Nearly a sixth part of the Gospel of Matthew is devoted to the proceedings of this day. The place was in the outer courts of the temple.

Verses 15-22: Describe this remarkable Tuesday in Jesus' life.

What different Jewish parties plotted to "ensnare him in his talk?"

Who were the Pharisees?

(The strictest religious sect among the Jews. They had over 600 laws which they claimed must be kept).

Who were the Herodians? (They were Jews who accepted and upheld the rule of the family of Herod; the Roman party among the Jews).

Who were the Sadducees? (They were the "liberals"; were of the wealthy class, many of them of the priestly families. Accepted only the pentateuch as authoritative and denied the resurrection).

How much was a "penny" or Denarius? (Nearly 17 cents).

Whose disciples were sent to Jesus?

Why did not the Pharisees go themselves?

What did these inquirers mean by the expression, "carest not for any one: for thou regardest not the person of men"? (A flattering description of his fearless rebuke of sinners, irrespective of their position).

What question did they ask him?

Why was it a dangerous question?

(If he had said yes, he would have offended the people and the patriotic Pharisees. If no, the Herodians would impeach him and end his career).

What is meant by "tribute"?

Who was "Caesar"? (The Roman emperor).

Describe Jesus' skillful reply?

Explain it. (According to their own law, a king's sovereignty was to be recognized wherever his coin was current. So Jesus says: Pays back to Caesar what is his; but return to God his own).

Verses 34-40: Who next tried their skill at questioning and failed to trip him? (See verse 23).

Then who returned to the attack?

What was a lawyer in this sense? (Mark says "one of the Scribes." He was an expounder of the law, not a pleader in court).

Do you think this scribe was an honest questioner?

How did Jesus commend him? (Mark 12:34).

What was his question?

Give Jesus' answer.

From what two Old Testament passages did he quote? (Deut. 6:5; Lev 19:18).

Why was his reply a masterly one?

(The Pharisees had over 600 commandments to be kept. "Think of a fellow knowing them, not to think of keeping them. Wanted: something to cover them all. Here it was. Keep the great things and the little things are safe").

Verses 41-46: Who now takes up the question?

Why had the Pharisees stopped? (22:46 and Mark 12:34).

Explain his question?

Explain the difference between verse 44 and Ps. 110:1.

Why could not one answer his question?

What was his purpose in asking it?

Translate verse 44 so as to read: Jehovah said unto the Messiah, sit thou. etc. Does this make the meaning clearer to you?

Seek Further Answers.

Should a Christian girl dress like other girls, or make herself conspicuous by wearing out of date apparel?

Did Jesus mean to indicate that the affairs of State and the interests of the Church are wholly apart?

What is the real relation of our duty as a citizen to our duty to God?

With whose "image and superscription" is your life stamped?

What practical value has Jesus' reply to us today?

What are the two great commandments?

Did Jesus say which was greater?

Look up and compare these New Testament quotations of the two great laws of Jesus: Gal. 5:14; Matt. 19:19; 5:44; Luke 10:27; Rom. 13:9; Jas. 2:8; I. Jno. 4:20, 21.

How did Jesus in his reply (verses 37-39) give the world a new ideal of religion?

How would you have answered Jesus' question in verse 42?

Thursday, September 15, 1910.

What does this lesson teach us about the mind of Jesus?

How does this strengthen your Christian faith?

ASSOCIATIONS.

(E. L. Wesson).

I have just returned from the Tippah Association, and what I saw makes me feel that some things must be said about our associational meetings. In the first place, the church that invites the association to meet with it should by all means build an old-fashioned "brush arbor," or arrange seats in a grove, or do some other thing that will give all of the community a chance to see and hear. Our meetings do a community no good whatever unless the people can hear the speaking. It is a shame to ask good people to entertain the representatives of the churches and not even let the community hear the talks and speeches. The people of the community that entertained the Tippah Association were simply our slaves, who provided for us homes and food and stood around on the outside of the house in tiresome restlessness. I felt that the young people who attended could hardly keep from feeling that an association is a dull, tiresome thing, and that the poor women who cooked for us must have felt that theirs was a hard lot; cook, cook, cook; and go and feed the crowd, and scarcely get to hear anything. Our fathers used to so conduct the meetings as that everybody who wished could hear, and then the whole community was benefitted.

In the second place, I want to say that, as I see it, and I think I am in touch with the masses, we are erring greatly in displacing preaching during our associational meetings. Better cut all of our speeches short five or ten minutes and provide time for preaching than to miss the opportunity of feeding, stirring, teaching and inspiring the messengers of the churches with some old-time, strong gospel sermons; and to miss impressing the community, that entertains us, with our love for the preaching of the gospel of Christ. Our fathers transacted as much business as we do today, but they also found time for soul-stirring preaching. Brethren Lowrey, Ball, Boothe, Webb, Robinson, Hewlett, Pitts, Potter, Graves, and others too numerous to mention, moved the people by their mighty gospel sermons at the associations. They considered such meetings an opportunity to feed and arouse the souls of men to obedience and service by the very strongest preaching possible. Oh for the return of such convictions and such preaching. The people need these things, therefore I write for the glory of God and the help of the people who entertain the churches of Christ.

Thursday, September 15, 1910.

MANSFIELD, LA.

(R. F. Tredway.)

For many years I have felt that I ought to give myself to Evangelism.

The Lord has abundantly blessed my labors and I have decided to give myself wholly to this work.

I shall strive for New Testament evangelism, that is, preach the Word and rely upon the Holy Spirit for results. A splendid Gospel singer will be associated with me and we will be ready for meetings October 1st, 1910.

Address me at Mansfield, La.

UNION.

This notice of Bro. J. R. Farish, D. D., taken from the Meridian Star will be of interest to many of our readers:

On last Sunday, Sept. 6, at 11 o'clock, the people of Union were treated to a great gospel sermon, the subject being "The Christian Race," from the text taken from Hebrew, xii, 1 and 2, preached by that great old veteran gospel servant of Christ, Elder J. R. Farish, D. D., at the Baptist church. A large congregation attended this service and more profound attention and respectful hearing was never given to any preacher than was given this grand and eloquent preacher on this occasion. At 8 o'clock a still larger congregation assembled and the text was taken from Psalm, xxxix, 4. The subject was "The World's Funeral." No greater sermon has ever been heard at this place and it was fully appreciated by each one present. Brother Farish is one of God's worthy servants, who has wrought well in His Master's vineyard. He is now not engaged in regular pastoral work, but gladly holds up the Cross of Christ at any church which invites him to preach for them. His wisdom and scholarly knowledge of God's word, his counsel and devotion to God, make his presence a benediction to any church that is fortunate enough to secure him to preach for them.

May God spare him among us for many years to preach and to lead and to testify for Him and visit upon him many blessings.

FROM BRAXTON.

(Chas. F. Andrews.)

Dear Record:

We have just closed our revival meeting which began the 3rd Sunday in August.

Bro. W. F. Wagner, of Letts, Ind., came to us on the 19th and for eleven days worked and preached faithfully, to the largest audiences Braxton has had for years, with the pleasing result of twenty-nine accessions—twenty-two for baptism.

THE BAPTIST RECORD

We cheerfully face the future with brighter hopes and stronger faith—thanking God for the messages brought by Bro. Wagner, and for the glorious results in the salvation of the lost.

Bro. Wagner is a Georgian, but has taken work in Indiana, since his graduation from the Seminary at Louisville, a year ago. We need him in Mississippi and any church (full-time) without a pastor would make no mistake in getting him. I make this statement unsolicited, as he is not seeking a field, he already having full work at Letts. But when a man lives in the South as long as he has it is almost impossible to keep him in the north—hence I trust he could be induced to make Mississippi his home if offered a good field.

Will add in conclusion, that the results of my two meetings in Covington county at Kola and at Willow Grove, were some thirty-one or two accessions, with twenty-three for baptism. The Lord has greatly blessed my work this year, and to Him be all the glory.

GLOSTER.

(J. R. Johnston.)

Dear Record:

My son Sydney and I have just closed a campaign of six weeks of protracted meeting work—preaching from two to three times a day. I did most of the preaching, while Sydney led the choir. Besides our own churches, we assisted Rev. J. A. Chapman in two meetings. Namely, Mars Hill and Concord, and Bro. McGehee at Eddiston. We received in all 110 members, 96 of whom were by baptism. Owing to a partial sun-stroke I've been preaching sitting in a chair, placed on top of a table in the pulpit. The Lord has been gracious to us and the people exceedingly kind to the sick preacher. My daughter has been down with a severe attack of typhoid fever at the home of my sister at Star. This has added to my anxiety. She is now clear of fever, but still very weak. We are hopeful of her complete recovery. We thank God and take courage.

My kindest regards to all the brethren.

P. S.—Dr. I. W. Read is in a protracted meeting at the Galilee Baptist church of Gloster. Bro. Solomon is doing the preaching. The indications are good for a revival.

SOME MEETINGS.

(W. W. Muirhead.)

I began at Countyline 4th Sunday in July. Bro. A. H. Miller did the preaching from Sunday night until Friday night; 2 for baptism—twin boys.

Beaty the first Sunday in August, R. A. Eddleman did all the preaching;

4 by letter, 1 restored, 15 for baptism. It was the greatest meeting in the history of the church. Received 1 for baptism the first Sunday in September.

I began my meeting the 3rd Sunday at McEarley. Bro. W. R. Cooper did all the preaching from Sunday night until Friday night. Ten for baptism. Several trusted Christ, and the church was greatly revived.

The Yazoo Association meets with this church. Bro. Bailey be sure and come.

THE PAPER.

(I. P. Trotter.)

Dear Brother Pastors:

We need to be reminded that our paper, The Record, has no representative in the field. The circulation of the paper is therefore largely dependent upon us. We pastors can make the paper go or can keep it from it, by a united effort in either direction.

I write to suggest that we make a united effort to encourage our editor at this meeting of the association. If all the pastors will make public mention of our paper before going to their associations, suggesting that they will be glad to take up subscriptions for that purpose to the meetings, I am sure much good can be accomplished. The Baptist Record ought to be in every Baptist home in Mississippi.

SUMMIT.

(Dr. I. F. Scott.)

The Summit Baptist church in conference assembled this day, Aug. 28th, 1910, take this method of expressing our appreciation in regard to the action of the ice dealers of our town in closing their shops to the Sunday trade. We unreservedly commend this action, and entertain the hope that the proprietors of our meat markets will follow, at a very early date, this good example of Sabbath observance.

CLEAR BRANCH.

We have just closed a gracious meeting here. God blessed us with 15 additions to the church, 7 by letter, 5 for baptism, which we received during the meeting and 3 awaiting baptism from former meetings.

It was our good pleasure—great pleasure—to have with us Bro. J. J. Mayfield from Ruleville, who did the preaching. The plain, simple gospel was so forcefully preached that men and women were glad to receive it, and besides the additions given above the church was greatly revived.

NEWS IN THE CIRCLE

MARTIN BALL.

Pastor J. R. Nutt has recently closed a great meeting with his home church, Ackerman. He had the assistance of Pastor-Evangelist J. H. Coin of Greenville; 18 additions, 9 by experience and 9 by baptism.

Pastor H. M. Whitten held a splendid meeting at Bear Creek Church, Attala county, the pastor doing all the preaching. There were five by baptism and several by letter. The church was much revived.

Pastor J. R. Nutt assisted Rev. J. A. Autry at Pine Grove Church, Benton county, recently in a great meeting. There were 26 received for baptism. This is Pastor Nutt's old home church. He preached from Monday night till Thursday noon. The meeting continued till Sunday, others joined. Bro. Autry is moderator of the Tippah Association and one of the leading young pastors in North Mississippi. He is wide-awake.

Pastor Arthur Burkington has resigned at Hickman, Ky., after three years' successful work. He accepts the work at Dayton, Ohio.

The church at French Camp has set apart to the full work of the ministry Bro. W. I. Allen. The presbytery was composed of Pastors Martin Ball, J. R. Nutt and F. R. Burney. Bro. Allen is a splendid young man and held in high esteem by every one who knows him.

This scribe is indebted to the kind people of French Camp for much kindness shown during the recent revival. Pastor Nutt is accomplishing great things for the Master in that field.

Rev. F. R. Burney has resigned at Mt. Vernon, Holmes county, after four years successful work. Resignation to take effect December 1. The church has contributed during this time \$1100 outside pastor's salary.

Mt. Pleasant Church, Holmes county, has recently enjoyed a good meeting. Pastor Burney was assisted by Rev. J. B. Perry of French Camp; 10 additions. The church unanimously called Pastor Burney for another year.

Shiloh, Carroll county, has recently enjoyed a splendid meeting. The preaching was done by Rev. S. W. Sproles, of Liberty; 13 additions. Said to be the best meeting in the history of the church.

The Stigler Bros. have just closed a great meeting at Ridgely, Tenn. The

meeting lasted two weeks; 58 received by baptism; \$3,000 was subscribed to build a new house of worship. The church was aided by the State Board till a short while ago. Who says State missions do not pay?

Rev. J. A. Lee, Leeville, Texas, has just closed a glorious meeting; 33 additions, 29 by baptism. This is the third meeting Bro. Lee has held with this church.

The son of Dr. Geo. B. Eager of Louisville, Ky., has entered the practice of law in Louisville. He is associated with Bruce & Bullitt. His prospects are exceedingly bright.

We are requested to say that Mrs. Martin Ball has returned from her extended visit to South Carolina and has resumed the work of the Y. W. A.'s. Her address is Winona.

Pastor J. C. Clement has resigned at Iowa Park, Texas, after a pastorate of three and one-half years. He says he found some trouble when he went there and left it with them. But it is a good church.

At this writing the meeting at French Camp in which this writer is doing the preaching, is sweeping over the entire community; 14 have been received and many unsaved ones are deeply concerned. Pastor Nutt has accomplished a great work.

Dr. E. E. King, of McKinney, Texas, has recently visited his old home at Brownsville, Miss., and assisted Pastor C. L. Lewis in a great meeting; 16 were added to the church, 13 by baptism. He spoke at the burial of Dr. W. S. Webb. He was one of the first graduates under Dr. Webb.

Rev. Thomas Walker has resigned the pastorate of the Woodlawn Church, Augusta, Ga.; after a pastorate of 25 years, and accepts the work at Crawford Avenue Church, same city.

Pastor J. R. Nutt filled the pulpit of the Winona Church last Sunday in the absence of Pastor Ball. Every one was delighted with his preaching.

Pastor R. A. N. McFarland resigned at Scotland Neck, N. C., and accepted the work of the Baptist Church at Suffolk, Va. He began work Sept. 1.

The church at Fayetteville, Ark., has called Rev. M. L. Sheppard, of Gilmer, Texas. We have not met Bro. Sheppard but we can vouch for the Fayetteville saints. They are royal folks.

A great meeting has just closed at Coolidge, Texas; 61 additions. A feature of the meeting was telephone connection with all the neighboring towns, affording the opportunity to preach to

several hundred at each service miles away. Talking by electricity.

The church at Erlander, Ky., recently set apart to the full work of the gospel ministry Bro. N. W. Smith. The ordination sermon was preached by Rev. T. H. Plemmons, of Covington. Bro. Smith will prosecute his studies in William Jewell College, Mo. A bright future is predicted for him.

Evangelist T. T. Martin has just closed a meeting with Pastor Thomas, of Imboden, Ark.; 45 additions, 31 by baptism. Fifteen hundred people witnessed the baptizing.

AN ANNOUNCEMENT.

(W. J. Derrick).

I have resigned the pastoral care of the Water Valley Church to take effect at the close of the present year. At that time it is my purpose to move to a little country home just outside the corporate limits of the city where I expect the Lord willing, to spend the remainder of my years. It is my desire to give my time to the service of such churches in North Mississippi as may count me worthy of their confidence and support. I believe I have been lead to seek this change in my plans by the Holy Spirit. If I can serve my brethren in any way, I shall be glad to know it.

Water Valley, Miss.

COLLEGE TIDINGS.

(W. T. Lowrey).

The time draws near. Hillman College opens on the 14th. We have arranged to take about twenty-five more students than we were able to accommodate last year, and the boll weevil is in evidence. These two facts have left a few vacancies both in the regular dormitories and in the industrial home. If any friends are interested we should be glad to hear from them.

Mississippi College opens the 21st. In spite of the boll weevil, more students have engaged places than at this time last year. We hope for a fine attendance at both schools and we expect to do the best year's work at both of them that has ever been done.

The old chapel has been put in thorough repair and made to look like a new building. Work on the new science building goes gloriously on.

Don't let our friends, whose promises we hold on the building movement, forget that we are going to be desperately in need of prompt payments this fall.

The president of the college will be able to attend very few associations, on account of the fact that it is necessary for him to be here all the time during the first few weeks of the session. We hope that some of our friends will see

that the college claims have full attention at every association. We shall be glad to send a statement of facts for the use of committees.

JESUS' PRAYER FOR HIS ENEMIES.

(Rev. W. Jas. Robinson, Ph. D.)

"Father forgive them, for they know not what they do." Calvary's ordeal, and the deeds leading immediately to this the world's greatest tragedy, reveal the sublimity of Jesus' character. In life His words and deeds were above reproach only as his faultless character turned a searchlight on the rottenness of society and by the contrast aroused a spirit of resentment. Having lived a life of service it is no surprise that he dies a submissive sacrifice; having lived as a God it is not surprising that He dies as one.

Whoever fights faithfully for righteousness may expect to have enemies, but it is a distinct honor to have the enemy of some men. We are often puzzled to know how to meet the wicked assaults of unreasonable men. The answer is simple. Jesus is our model for dealing with enemies.

Ignorance is an essential element in sin, for no rational man would deliberately sin if he fully realized all it involved; but only rational men can sin, hence we need to do all we can to enlighten the race on the ethics of living.

His life is an example of marvelous love. History and fiction are both with out a parallel; history must be because of our innate depravity and fiction is because an intelligence will not tolerate a purely imaginary character, but only such as grow out of real life experience.

In Him we see love revealing itself. Prayer is the most appropriate channel for love to use to reveal itself, for by this method it can command the treasure houses of heaven and lavish blessings upon the object of its affection, with an unseen hand. Genuine love prays even in the agonies of death, forgetting its own pain and sorrows, but fully and vividly calling to mind those of its loved ones. By this means the fond heart brings the succor of heaven to those who may, perchance, despise its interests.

Love is truly indiscriminate, but blesses friends and foes alike; its friends are made the recipients of the best wine without money and without price, and those who expect the hand to be raised in wrath find it extended with blessings.

In Him we see love enduring, even to the closing act of the basest ingratitude. Of all men who deserved a life of ease, unstinted praise and the help of all hands He was most worthy, but re-

ceived these in meagre measure. To the full limit of shame and disgrace his love endured and His devotion to our best interests never wavered, although in doing so He drank the cup of sorrow to the bitterest dregs of suffering. He was patient without complaint through it all. The underlying secret of His life is that it was love trying to bestow benefits upon enemies.

This prayer is the petition of love. See what it asks: Forgiveness as the chief blessing. With the pardon of our sins the way is opened for every other benefit. The soul is prepared to appreciate God and His providences, to rightly value spiritual things, to know its own needs and their values.

This petition of love can even ask God to forgive the murderers of His Son. Nothing could test God's grace any further, or His regard for the wishes of Christ; if He can grant this petition what request could the Son make that He would deny? If His grace covers this murder there is no sin it would not gladly forgive! Our Lord's sacrifice itself is a petition for pardon; and His great love admits the need of it and shudders if it comes not.

The grandeur of His love is seen in what He asks for and how He does it. He seeks the pardon of His murderers while they are yet gloating over their victim, their ears are deaf to His sighs, their eyes blind to His agonies, their hearts void of sympathy and their souls conscienceless. For them He seeks full, unconditional and final pardon. The only plea he offers in their ignorance, but He realizes that the Father is conscious of His unspeakable love for them.

We may here note that none are too guilty for Him to seek their pardon, but wisdom compels us to note also a warning that there is a limit to pardon. Nevertheless we may rejoice in the fact that if any adequate plea for pardon can be found He will surely find it.

In conclusion let us sum up some lessons from this incident on the cross. It teaches us to put the best possible construction on the acts of others. Here the basest murder is apologized for on the ground of ignorance. There may be circumstances under which ignorance is the grossest maliciousness—a mere cloak to cover a crime. He puts into practice His teaching regarding our enemies. His soul breathing a prayer to God as it leaves His body. We may take great courage as we remember that His appeal is still in force. One might be lead to believe that Christ's work was ended when He left the earth, but in reality His earthly career was only the first chapter of his activities. "Wherefore He is able also to save them to the uttermost that come unto God by

Him, seeing He ever liveth to make intercession for them."

THREE GOOD MEETINGS.

(B. A. McCullough.)

Providence.

On the fourth Sunday in July we began our meeting at Providence. Rev. W. R. Cooper came to our assistance on Monday and for six days he preached the gospel with great power.

There were nine additions to the church, eight by baptism and one by letter.

The second Sunday in August we began our meeting at Liverpool.

Rev. J. O. Crawford of Phoenix, was with us and rendered good service in the presentation of the truth. The meeting was well attended and one received for baptism.

Bro. Crawford is located at Phoenix 20 miles from the railroad and preaches for Hebron, and Sartartia, and does mission work on Sunflower river, without any promise of help.

He has a field about 20 miles wide and 40 miles long in the most destitute portions of Yazoo and Warren counties. Let us pray for him.

Concord.

On the third Sunday in August we began our meeting at Concord.

Rev. W. H. Carder of Roanoke, Texas, came to our assistance. Bro. Carder is one of the most forcible expounders of the truth I ever heard. The meeting was well attended from the very first. The meeting lasted eight days with increasing interest. There were 12 additions to the church, 5 by baptism, 5 by letter and 2 restored, and many others reconsecrated themselves, confessing that they had not been living right. I am very hopeful over the situation in my field.

SASON.

(H. E. Dana).

The people at this place were blessed by a glorious meeting during the week following the third Sunday in August. Bro. W. M. Bostick, of Hope, Ark., did the preaching and delivered a series of powerful gospel messages. There were 17 additions to the church, 13 by baptism and 4 by letter, and the church was greatly revived.

At the close of the meeting the congregation presented Bro. Bostick with a purse of \$30 and called the present pastor for half time at a salary of \$370. They have been having one-fourth time with a salary of \$150. Sason intends moving out to great things for God. They have doubled their former contributions to missions this year. Brethren, pray for us.

WOMAN'S WORK.

MR. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN HALL, Wiggins, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Hazlehurst, President.
MRS. A. J. AVEN, Clinton, Vice-President.
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

"No church ought to call itself evangelical that does not expend for missions at least one dollar for every five it expends on itself."—Joseph Cook.

"We are chosen, we are called, not to die and be saved, but to live and save others."

MISSIONARY CALENDAR.

Sunday, Sept. 11—For righteousness in government based on individual righteousness.—Deut. 8:19.
Monday, 12—For the Northern Baptist Convention.—Dan. 7:27.
Tuesday, 13—Gratefully remember the earnest labors of our missionaries' wives.—Acts 11:23.
Wednesday, 14—For State Conventions.—Prov. 9:18.
Thursday, 15—For Young People's Missionary Movement.—Isa. 32:17.
Friday, 16—Protestant Medical Missions the world over.—Acts 3:9.
Saturday, 17—Rev. and Mrs. W. B. Glenn, Hwan-Hien, China.—Job 24:23.

"Weep for the fall that err, the weak that fall.
Have thine own faith—but hope and pray for all."
—Oliver Wendell Holmes.

The following from "Our Mission Fields" is such a complete and magnificent answer to some of the carping questions of uninformed critics, that we wish our Home Board would publish it in the form of a chart to hang upon the wall of every church in our Southern Convention. We believe it would increase the dollar. There is much satisfaction in knowing just how and where our contributions work.

How Home Mission Money Is Spent. Where does our Home Mission money go? Does a dollar bring its full return of work? Each dollar given to the Home Mission Board is divided somewhat in this fashion. Twenty-one goes into the brain and muscle of missionaries employed jointly by the State Mission Boards and the Home Board. Eighteen gives nails and bricks to be built into church houses for some of the 3,000 homeless Baptist churches in the South. Twelve helps to keep going the mountain schools, where five thousand and a half of our mountain-grown young men and women were gathered last year. Twelve goes to show a better Christianity to two million Cubans. One cent goes to Panama, the gathering place

of the nations. Four to the evangelization of the eight million negroes in the South. Six to the evangelization of the great unchurched in our cities. Twelve meets the foreigners who come to our shores with a welcoming hand and open Bible, the school and the church. Four travel South to the schools at Tampa, El Paso and West to work among the Indians and others in Oklahoma, and nine to do other mission work and meet the expenses of the Board. Surely each Home Mission dollar is hard-worked and mightily effective.

What the Dollars Do.

The story of all the dollars do—your dollars with the balance of the \$335,000 expended last year for Home Missions—can never be fully told. Here is a brief page from the long narrative: At remarkably small cost they maintain successful missions among the Osage and Pawnee Indians; they piled up into a hundred and seventy-five church buildings; they set 100 missionaries to work among people of foreign speech in the South and Cuba and Panama. They gathered great companies of men in many cities to hear the gospel preached by evangelists; they stood at the ports of Baltimore, New Orleans and Galveston; they spoke to the tens of thousands of Mexicans in Texas, through the efforts of the direct and co-operative missionaries, whom they helped to keep at work; over 27,000 men and women professed living faith in Christ and were baptized into membership in Baptist churches.—Our Mission Fields.

IMPORTANT.

Dr. J. W. Tucker, of Meridian, Miss., the cancer doctor of the 20th century, will be at Philadelphia, Neshoba county, Miss., Sept. 10-25th inclusive; called there to remove a cancered breast from a lady and a number of smaller cases to be cured by him. See Dr. Tucker's card in another column of this paper.

FOR THE SUNBEAMS.

Talk by Leader.

One morning James and Annie saw their father getting ready to set out some rose bushes. "Let us help," they cried, eager to have a part in the work. "I will dig the holes," said their father. "Then Annie can put the rose bushes in and James can shovel the dirt in around them." "And I'll water them so they will not wilt," James added. "I will put sticks around them to

keep the chickens from scratching them up," said Annie. The three worked hard together. Afterward Annie and James watched the bushes grow. When the beautiful flowers came out the two children danced about them in delight. "Our roses are the most beautiful in all the yard," they exclaimed again and again. Why do you suppose they thought so? It must have been because they helped to plant them. There are some beautiful things the Sunbeams have helped to plant. Not rose bushes, but schools and churches and special mission work. Of course the Sunbeams did not do all the work alone any more than Annie and James did all the work in planting the bushes. But since the Sunbeams helped they will want to know all they can of these schools and churches, will they not?

A School in Ying Tak, China.

The first special foreign mission work done by the Sunbeams was helping to build a school for girls in Ying Tak, China. The women and girls of this city had never had a Bible woman nor teacher who could speak their language until the school was started. Several have since been trained in this school and are useful workers. When one of our women missionaries made a trip among the women outside of this city, they received her as a messenger of hope. She was welcomed not only by the Christian women and girls, but by many of the heathen as well. The school grows in numbers and is proving a strong part of the work in Ying Tak.

A Mexican Church in El Paso.

The first special work the Home Mission Board asked the Sunbeams to do was to help build a church for the Mexicans living in El Paso, Texas. There were fourteen thousand of these Mexicans and they knew little of God and almost nothing of his book, the Bible. If they went to a church in El Paso they could not understand the preacher, for they did not know English. The Sunbeams joined in helping to build a nice church and Sunday-school room. Now they have a pastor who, with his wife, was educated in one of our mission schools in Mexico so foreign and home missions meet here. There are nearly one hundred members of this church. Mrs. E. E. Robinson and Miss Marie Prades, a young Mexican woman, have a school for Mexican children in the basement of the church. (See the Home Field, April, 1910, pages 12 and 15).

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DESTROYERS OF BOYS.

Cigarette smoking is bad because it strikes at the very root of life—the breathing. The more you breathe, the more you live. The bigger, the more active the lungs, the stronger, healthier, more active, and beautiful is the person. To stop the breathing is to stop the life; to reduce the breathing is to reduce the life.

Everybody knows this: "No, thanks. No cigarettes. I have cut them out. I am in training, you know," is a frequent remark among college men. If the cigarette is bad for the man in training, why is it not just as bad for the man not in training? It is—and worse. Why? Well, in the first place let me tell you that the lungs cover an immense surface—a surface equal to the area of a floor or a large room; that this surface is wrinkled up, for the lungs are contained in a small space. Through this surface the blood pours out its poisons, and at the same time takes in the oxygen, which is the greatest essential of life.

Now, when you smoke a cigarette or breathe the air of a smoky room, the smoke enters directly into the lungs. Smoke is in reality nothing but a very fine charcoal dust; and when you inhale it this dust settles on the delicate membrane, covering the surface of the lungs. This deposit clogs up the surface of the lungs, and prevents both the escape of poison from the blood and the entrance of the oxygen of the air into the blood.

Thus the cigarette smoker is at once starved and poisoned—starved for air and poisoned by his own breath. Is it any wonder that he gets pale and thin and weak mentally and physically? Is it any wonder that he is a "consumptive boy?" Is it any wonder that if he smokes to excess he dies?

Among the better class of men and young men cigarette smoking is dying out. It isn't "good form"; it certainly isn't good health. It is silly and unclean, and the habit will, with absolute certainty, injure the health and shorten the life of him who is addicted to it.

Doyle-Dame.

At the residence of the bride's parents at Tillatoba, Miss., August 14, 1910, by Rev. H. W. Rockett, Mr. Robert Doyle of Tehula, Miss., and Miss Mary Dame of Tillatoba, Miss. Mr. Doyle is a young business man of Tehula, and Miss Mary is very popular in her former home. She was also organist of the Baptist Church, where she will be greatly missed.

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A two-story, nine-room residence in Clinton, convenient to both the colleges, in the center of the town, for \$3,000. For information, apply to G. L. Butler, Prentiss, Miss.

FOR SALE.

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--: DEATHS --:

Susan J. Webb.

In the passing of this good woman the home lost its light, the church one of its best members, and the community one of its most intellectual and interested members. An invalid for several years did not destroy her intelligent interest in all the affairs of life. There was not a thing for the highest good of the people in which she was not concerned. They had taken her to a sanitarium in Hatchez for an operation hoping to prolong her life, but it was not to be, and in the early morning of August 25 God touched her, and she entered into the more abundant life. Born in Alabama in 1837, she came in early life with her parents to Mississippi. Her father was Hon. B. J. Webb, who died in Jackson in 1851, while Secretary of State.

In May 1859 she was married to W. Y. Webb with whom she lived happily for more than 45 years and who survives her. They had no children of their own, but several nephews and nieces found with them a home and loving tender care. The funeral services were conducted by her pastor, L. W. Read, assisted by Rev. W. A. Bentley. She had been a member of a Baptist church since early girlhood. She became a member of the First Baptist Church of Gloster several years ago, and lived a devoted, constant member. The home life was delightful in its sweet purity. She was rich intellectually and a rare Bible student and teacher. Her delight was to do God's will and serve him. The only epitaph she craved was "she hath done what she could." In the lengthening shadows of the evening we laid her body away to await the resurrection.

A remarkably upright and pure life has passed, but "she being dead yet speaketh." She rests from her labors and her works do follow her. I. W. R. Gloster, Miss.

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Weathersby.

Sister Dora Hays was born Feb. 8, 1870; married to Bro. G. W. Weathersby Sept. 17, 1885; baptized by Rev. T. J. Miley in August, 1894; died August 12, 1910.

Sister Weathersby leaves her husband and eight children to walk the lonely way of life without the companionship of wife or the influence and love of a mother. In addition to these she leaves a father, brother, sister and many relatives and friends to grieve over her going. She was a member of Weathersby Church, and

will be greatly missed by both church and pastor.

D. J. Miley.

Resolutions.

Whereas, our beloved pastor, Bro. Bryan Simmons, has tendered his resignation to this church to enter the services of the State Mission Board. Therefore, be it

Resolved by the Pelahatchie Baptist Church, in conference assembled, that it is with the deepest regret and sorrow that we part with so worthy and able a leader.

Second, That during his 3 years and 8 months pastorate we have always found him humble and full of the spirit of Christ.

Third, That we most heartily commend him to the people of this State as a minister of ability, deep consecration, a true man worthy of any trust.

Fourth, That we extend to him our prayers and best wishes and believe the State Mission Board has done a wise and good thing in selecting him for the great work of an evangelist, for which he is so eminently fitted.

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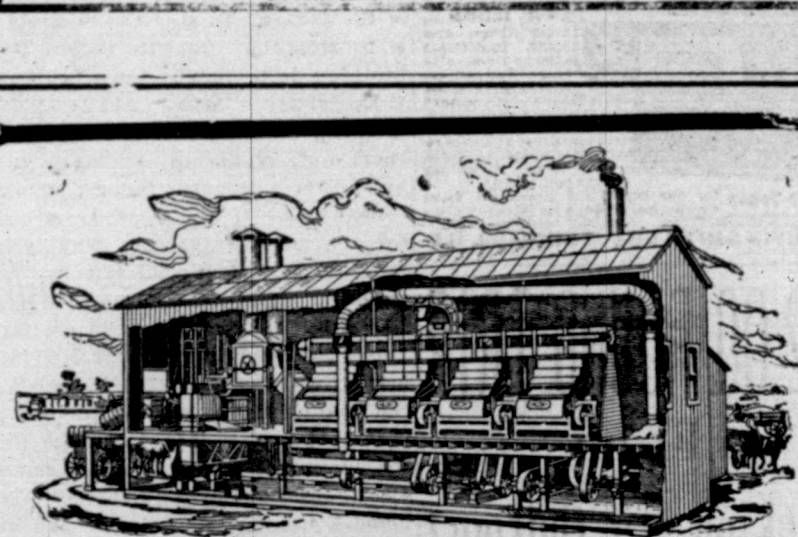
Relieves headache and nervousness caused by impaired digestion, wakefulness or overwork.

THE "JUST SO" WASTE.

No one can accomplish much in life who must have everything "just so" in order to do his best work. For, with most men and women the greater part of their life has to be spent under circumstances which are not just as they would like to have them. If they do not even attempt to do their best work except under the most favorable circumstances, this means that the greater part of their life will slip by unimproved. Those workers whose output of large volume and high quality surprises every one are persons who have rigorously schooled themselves to do their work under any and every condition. So it becomes true that the measure of one's efficiency is largely his ability to do good work under disadvantageous circumstances. The man who cannot work well under such difficulties is putting an enormous limitation upon his output. His life is not going to count for nearly as much as the man's who can marshal his best powers at any time and under any circumstances and put them to work; whose powers are like the horses of the fire station, ready to spring into place, let the harness drop down about them, and be off, at an instant's call. The "just so" type of worker wastes years, in a lifetime, that the disciplined, ready-for-harness worker utilizes. It is well to have everything at its best when we can; but it is better to be at our best when everything about us seems to be at its worst.—S. S. Times.

One Cough

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't. I, O. Ayer & Co., long have you known it?



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brushes are made from solid-stock bristles of extra length. Both saw and brush shafts are made from special high-carbon steel. All our belts are short-lap, oak-tanned leather, cut from the center of the hide where the grain is even and tough as wire. We give the finest finish to every machine we turn out—being thorough believers in the preservative effect of the best paint, varnish and polish. Bolts, set-screws, oil-cups, etc., are but little things in themselves, but we insist that they be of the very best before they

can pass the Continental standard. Our large, copyrighted book on Continental cotton machinery illustrates all our equipment and tells of its construction. We will send a copy, free, to those interested.

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STOP IT.

and prepare now that which is inevitable—old age. Build a home that you can call your own, according to your own ideas of a home, where you and yours can live peacefully and contentedly, without that eternal "rent day" staring you in the face. You can do this.

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Mr. Roosevelt as "Mein Freund." When the Kaiser, in the presence of the German army, addressed Mr. Roosevelt as "mein Freund," he made a sensation in Germany and in the rest of the world that understood the significance of the Kaiser's greeting, says Erman J. Ridgway in The Delineator for October. It seems that the German "mein Freund" means "my friend," and more.

"Mein Freund" is the warmest expression of friendship. There is nothing left to be said when one has addressed another—"mein Freund." It is complete admiration, complete appreciation, complete trust, and complete affection. How beautiful that the simple, every-day phrase should thus mean everything! I like it much. Not "my good friend," nor "one of my friends," nor "my best friend," nor "dear friend," but just "mein Freund."

I find myself repeating it. I wonder why the German "mein Freund" has retained more significance than the English "my friend." Perhaps it has always been more significant. Have the Germans a better genius for friendship than the English? Some people do make better friends than others; don't you think so?

But I never thought of comparing nations; and now that I do think of it, I don't know enough about the different nations to make comparisons.

I deplore the too common use of the word "friend." It is used without discrimination, often in connection with the merest acquaintances, until it has lost most of its real meaning.

Nothing that I can say will help matters or save the good old word. Its misuse is well-nigh universal.

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Corresponding Secretary, Mrs. James Champlin, of the First Baptist Church, Meadows, of the Broad Street Methodist Church.

Treasurer, Miss Addie Greely, of Court Street Methodist Church.

To arrange the by-laws and the constitution, the chairman appointed the following committee: Mrs. R. B. Stapleton, chairman; Misses Clara Meadows, Katie Hightower, Mayme Thompson and Addie Greely.

The union was dismissed with a benediction.

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Excellent Faculty, consisting of the President, nine experienced Specialists and three finely educated Assistant Professors.

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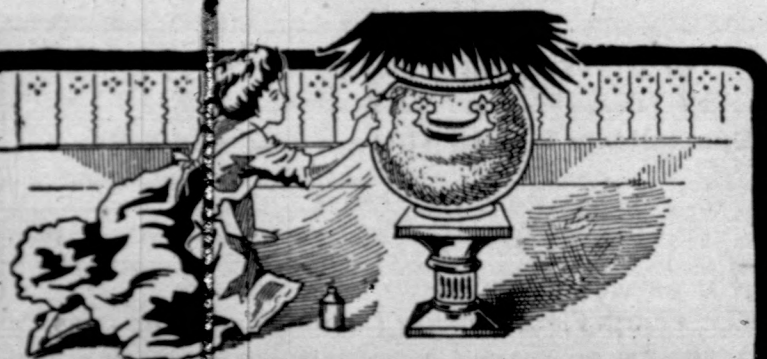
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WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

Plans are rapidly maturing for the World's Christian Citizenship Conference to be held in Philadelphia, November 16-20, 1910. Hundreds of delegates from our own and other lands have already been appointed, with every mail bringing notices of additional appointments. These delegates are being appointed by mission boards and societies church courts higher and lower, congregations, young people's societies, State and National peace societies, W. C. T. U. and various other reform organizations, and specially the National Reform Association which has undertaken the work of arranging for the conference. Sixty popular speakers from this and other countries have been secured, among whom are prominent statesmen, missionaries, philanthropists and leaders in Christian work, to discuss problems that are problems in all countries. Authentic reports from all lands on the attitude of the governments of these lands toward Christianity are being prepared and will be in evidence at the conference. The following practical aims are announced by those in charge.

This conference has not been called merely for discussion but for action. We must not undervalue discussion; the world has been revolutionized by it. No combined or simultaneous action can ever be taken by men unless they confer together. But this conference looks beyond itself to important practical action:

1. The conference is expected to adopt a declaration of principles—the Christian principles of civil government. Every movement that has vitality and endures springs out of certain principles of truth which command the assent of men and determine their action. All Christian governments in history have arisen through the operation of these Christian principles on the minds of men, and to the combined working of these principles in human society all future progress in the development of these institutions will be due. One of the tasks of this conference will be to state these principles clearly, and to lift them up to the attention of men.

The conference will be expected to adopt and recommend to Christian citizens of all countries a program of action which may be helpful in their efforts to realize in their several countries a Christian state of civil society. This program will refer to such matters as public education, laws affecting the family, the day for rest and worship, righteous men for civil office, the removal of the curse of intemperance, the reformation of criminals, the abolition of war, the salvation of the cities, and, as fundamental to and including all these, a genuine revival of national religion. It is believed that help and strength will come to Christian workers in all countries from this comparison of views, and through the co-operation which will be in this way secured.

3. This declaration of principles

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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and this program of action will come before the conference with the concurrence and the endorsement, not only of the large and representative committee which shall prepare it, but of a far larger number of leaders in the religious world before whom it will be laid for their suggestions and their concurrence.

4. This declaration and this program will be used as instruments in a world-wide work which will follow the conference. They will be translated into various languages, will be sent to missionaries in the non-Christian lands, will be widely distributed through the nominally Christian nations, and will, it is hoped, serve as a standard around which Christian men will gather and will indicate the goal toward which their united labors may be directed. Especially in the United States where this conference is to be held, it is hoped that it may prove to be a valuable and timely demonstration in support of the Christian elements of our national life.

Building a wagon sixty to seventy-five years ago consumed about as much time as building an ordinary business block," said Mr. J. M. Studebaker, president of the great Studebaker Bros. Mfg. Co. at South Bend, Indiana. "Well do I remember when the first Studebaker wagons were manufactured at the rate of two per year."

At that time all wagons were made by blacksmiths and wheelwrights. As the country awakened, the demand for wagons increased until it was much greater than the output. It was, however, necessary to improve and make new machinery so that wagons could be built more rapidly. By careful study this machinery was improved to such an extent that for twenty-five years past there have been practically no wagons made by local blacksmiths.

It required a great deal of study as the wagon field broadened as to the different styles for each different location. There were the plains, the hilly country, the mountain sections, and the different sections of the South. It can readily be seen that a thorough research was necessary before it was possible to manufacture wagons suitable for each vicinity. By adopting a systematic research for information as regards the construction of wagons for the different sections, it has been possible for us to build in our factories, wagons for each section of the United States and, in fact, the whole world.

Continuing, Mr. Studebaker said, "It is gratifying to me to know that for many years there has been over two million bales of cotton hauled on Studebaker wagons each year."

This is a strong evidence that our wagons are particularly adapted for that section in which cotton is raised, or in other words, to the Southern trade. It is wonderful, he said, "How rapidly the wagon business has advanced in the past fifty years. Think of it, from two wagons a year to seventy-five thousand.

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T. P. PIERCE,
Baptist Minister and Merchant,
Vinemont, Ala.

"This is the way our output has grown and it has only been possible through our efforts in designing and building wagons for each individual section and producing the kind of vehicles that the trade in general requires.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day is only ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our lord will be as intolerable as it is unreasonable.—Jeremy Taylor.

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No one is ever helped by being looked down upon. Whether it be a drunken man in the gutter or a convicted wrong-doer serving his term in prison, if, seeking to help that one, we go to him in a spirit that shows that we count him as lower in the scale of life than ourselves, we have barred the way to the real help that we might give him. We cannot sympathize with any one until we are on the same level with him; and we cannot help in any real way until we do sympathize. This man may be our superior. He is certainly our equal in needing no more than we the forgiving love of God in Christ. Not only that: we cannot help as Christ helps, and would have us help, until we believe—not as a figure of speech but as genuine fact—that serving one of the least is serving Christ. We must therefore render service to any needy and outcast one as though he were Christ; or, as Richard Roberts of London has said, we must show "pity without patronage, compassion without contempt."—S. S. Times.

WHY THE BIBLE?

Better than the guidance of God is God himself. Better than any abstract truth, no matter how vital that truth may be, is the Living Person of him who has made all truth and who is the truth. And this should be our great comfort and joy when we find ourselves perplexed over where the right or the truth lies in any problem or duty that confronts us. We often wish that the Bible contained explicit answers to all our questions in life. It does not; but it does better than that. Dr. Francis Brown has pointed out the higher purpose of the Bible when he says: "It does not furnish ready-made answers to all questions, but it brings us face to face with the Great Answerer." And that is the best experience that anyone can have. What the Bible does for us, we should seek to do for others. We do not help them most when we try to answer their questions for them, but when we bring them into living union with God through Christ. Not more knowledge, but more of God, is the greatest need of all his children.—S. S. Times.

THE TEMPLE OF GOD.

Slowly throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened in whatever commonplace and homely ways, there God is hewing out the pillars for his temple. O, if the stone can only have some vis-

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ion of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—Phillips Brooks.

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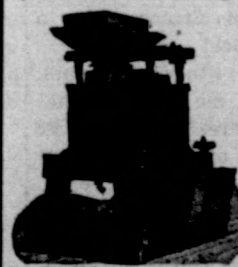
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